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"Education in the fullest sense means inevitably—growth in knowledge, and character conformed to that knowledge."—TRINE.

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THE ORIGIN OF MAN.

"GOD created man in his own image."

Inquiries arise from time to time respecting the attitude of the Church of Jesus Christ of Latter-day Saints upon questions which, though not vital from a doctrinal standpoint, are closely connected with the fundamental principles of salvation. The latest inquiry of this kind that has reached us is in relation to the origin of man. It is believed that a statement of the position held by the Church upon this important subject will be timely and productive of good.

In presenting the statement that follows we are not conscious of putting forth anything essentially new; neither is it our desire so to do. Truth is what we wish to present, and truth—eternal truth—is fundamentally old. A restatement of the original attitude of the Church relative to this matter is all that will be attempted here. To tell the truth as God has revealed it, and commend it to the acceptance of those who need to conform their opinions thereto, is the sole purpose of this presentation.

"God created man in His own image, in the image of God created He him; male and female created He them." In these plain and pointed words the inspired author of the book of Genesis made known to the world the truth concerning the origin of the human family. Moses, the prophet-historian, "learned," as we are told, "in all the wisdom of the Egyptians," when making this important announcement, was not voicing a mere opinion, a theory derived from his researches into the occult lore of that ancient people. He

was speaking as the mouthpiece of God, and his solemn declaration was for all time and for all people. No subsequent revelator of the truth has contradicted the great leader and law-giver of Israel. All who have since spoken by divine authority upon this theme have confirmed his simple and sublime proclamation. Nor could it be otherwise. Truth has but one source, and all revelations from heaven are harmonious with each other. The omnipotent Creator, the maker of heaven and earth—had shown unto Moses everything pertaining to this planet, including the facts relating to man's origin, and the authoritative pronouncement of that mighty prophet and seer to the house of Israel, and through Israel to the whole world, is couched in the simple clause: "God created man in His own image" (Genesis 1: 27; Pearl of Great Price—Book of Moses, 1: 27-41.)

The creation was two-fold—firstly spiritual, secondly temporal. This truth, also, Moses plainly taught—much more plainly than it has come down to us in the imperfect translations of the Bible that are now in use. Therein the fact of a spiritual creation, antedating the temporal creation, is strongly implied, but the proof of it is not so clear and conclusive as in other records held by the Latter-day Saints to be of equal authority with the Jewish scriptures. The partial obscurity of the latter upon the point in question is owing, no doubt, to the loss of those "plain and precious" parts of sacred writ, which, as the Book of Mormon informs us, have been taken away from the Bible during its passage down the centuries (I. Nephi. 13: 24-29.) Some of these missing parts the Prophet Joseph Smith undertook to restore when he revised those scriptures by the spirit of revelation, the result being that more complete account of the creation which is found in the book of Moses, previously cited. Note the following passages:

And now, behold I say unto you, that these are the generations of the heaven and the earth, when they were created in the day that I, the Lord God, made the heaven and the earth.

And every plant of the field before it was in the earth, and every herb of the field before it grew.

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth.

And I, the Lord God, had created all the children of men, and not yet a man to till the ground; for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air.

But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also.

Nevertheless, all things were before created, but spiritually were they created and made, according to my word (Pearl of Great Price—Book of Moses, 3: 4-7. See also chapters 1 and 2, and compare with Genesis 1 and 2).

These two points being established, namely, the creation of man

in the image of God, and the two-fold character of the creation, let us now inquire: What was the form of man, in the spirit and in the body, as originally created? In a general way the answer is given in the words chosen as the text of this treatise. "God created man in his own image." It is more explicitly rendered in the Book of Mormon thus; "All men were created in the beginning after mine own image" (Ether 3: 15). It is the Father who is speaking. If, therefore, we can ascertain the form of the "Father of spirits," "The God of the spirits of all flesh," we shall be able to discover the form of the original man.

Jesus Christ, the Son of God, is "the express image" of His Father's person (Hebrews 1: 3). He walked the earth as a human being, as a perfect man, and said, in answer to a question put to Him: "He that hath seen me hath seen the Father" (John 14: 9). This alone ought to solve the problem to the satisfaction of every thoughtful, reverent mind. The conclusion is irresistible, that if the Son of God be the express image (that is, likeness) of His Father's person, then His Father is in the form of man; for that was the form of the Son of God, not only during His mortal life, but before His mortal birth, and after His resurrection. It was in this form that the Father and the Son, as two personages, appeared to Joseph Smith, when, as a boy of fourteen years, he received his first vision. Then if God made man—the first man—in His own image and likeness, He must have made him like unto Christ, and consequently like unto men of Christ's time and of the present day. That man was made in the image of Christ, is positively stated in the Book of Moses: "And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness: and it was so. * * * And I, God, created man in mine own image, in the image of mine Only Begotten created I him, male and female created I them" (2: 26, 27.)

The Father of Jesus is our Father also. Jesus Himself taught this truth, when He instructed His disciples how to pray: "Our Father which art in heaven," etc. Jesus, however, is the firstborn among all the sons of God—the first begotten in the spirit, and the only begotten in the flesh. He is our elder brother, and we, like Him, are in the image of God. All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity.

"God created man in His own image." This is just as true of the spirit as it is of the body, which is only the clothing of the spirit, its complement; the two together constituting the soul. The spirit of man is in the form of man, and the spirits of all creatures are in the likeness of their bodies. This was plainly taught by the Prophet Joseph Smith. (Doctrine and Covenants, 77: 2.)

Here is further evidence of the fact. More than seven hundred years before Moses was shown the things pertaining to this earth,

another great prophet, known to us as the brother of Jared, was similarly favored by the Lord. He was even permitted to behold the spirit-body of the foreordained Savior, prior to His incarnation; and so like the body of a man was His spirit in form and appearance, that the prophet thought he was gazing upon a being of flesh and blood. He first saw the finger and then the entire body of the Lord—all in the spirit. The Book of Mormon says of this wonderful manifestation:

And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth His hand and touched the stones one by one with His finger; and the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, Arise, why hast thou fallen?

And he saith unto the Lord, I saw the finger of the Lord, and feared lest he should smite me: for I knew not that the Lord had flesh and blood.

And the Lord said unto him, Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this?

And he answered, Nay, Lord, show thyself unto me.

And the Lord said unto him, Believest thou the words which I shall speak?

And he answered, Yea, Lord, I know that thou speakest the truth, for thou art a God of truth and canst not lie.

And when he had said these words, behold, the Lord showed himself unto him, and said, Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

Behold, I am He who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ, I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

And never have I showed myself unto man whom I have created, for never hath man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

Behold, this body, which ye now behold, is the body of my spirit, and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." (Ether, 3: 6-16.)

What more is needed to convince us that man, both in spirit and in body, is the image and likeness of God, and that God Himself is in the form of man?

When the divine Being whose spirit-body the brother of Jared beheld, took upon Him flesh and blood, He appeared as a man, having "body, parts and passions," like other men, though vastly superior to all others, because He was God, even the Son of God, the Word made flesh: in Him "dwelt the fulness of the Godhead bodily." And why should He not appear as a man? That was the form of His spirit, and it must needs have an appropriate covering, a suitable tabernacle. He came into the world as He had promised

to come (III. Nephi 1: 13), taking an infant tabernacle, and developing it gradually to the fulness of His spirit stature. He came as man had been coming for ages, and as man has continued to come ever since. Jesus, however, as shown, was the only begotten of God in the flesh.

Adam, our great progenitor, "the first man," was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of the pre-existence,—revealed so plainly, particularly in latter days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner.

It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was "the first man of all men" (Moses 1: 34), and we are therefore in duty bound to regard him as the primal parent of our race. It was shown to the brother of Jared that all men were created in the *beginning* after the image of God; and whether we take this to mean the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in likeness of our heavenly Father.

True it is that the body of man enters upon its career as a tiny germ or embryo, which becomes an infant, quickened at a certain stage by the spirit whose tabernacle it is, and the child, after being born, develops into a man. There is nothing in this, however, to indicate that the original man, the first of our race, began life as anything less than a man, or less than the human germ or embryo that becomes a man.

Man, by searching, cannot find out God. Never, unaided, will he discover the truth about the beginning of human life. The Lord must reveal Himself, or remain unrevealed; and the same is true of the facts relating to the origin of Adam's race—God alone can reveal them. Some of these facts, however, are already known, and what has been made known it is our duty to receive and retain.

The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. God Himself is an exalted man, perfected, enthroned, and supreme. By His almighty power He organized the earth, and all that it contains, from spirit and element, which exist co-eternally with Himself. He formed

every plant that grows, and every animal that breathes, each after its own kind, spiritually and temporally—"that which is spiritual being in the likeness of that which is temporal, and that which is temporal in the likeness of that which is spiritual." He made the tadpole and the ape, the lion and the elephant; but He did not make them in His own image, nor endow them with Godlike reason and intelligence. Nevertheless, the whole animal creation will be perfected and perpetuated in the Hereafter, each class in its "distinct order or sphere," and will enjoy "eternal felicity." That fact has been made plain in this dispensation (Doctrine and Covenants, 77: 3).

Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and æons, of evolving into a God.

JOSEPH F. SMITH,
JOHN R. WINDER.
ANTHON H. LUND,
First Presidency of the Church of
Jesus Christ of Latter-day Saints.

THE WORK IN SOUTH AFRICA.

PRESIDENT HENRY L. STEED of the South African mission, writing to President Penrose under date of October 26th, says, among other things:

"I have visited the Colonial Secretary, Dr. John Hewett, and the United States Consul General, and they desire me to express to you their thanks for the kind letter you sent.

"Our opponents are somewhat discouraged, and have come to the conclusion that their influence and abilities are not sufficient to carry out their evil designs against 'Mormonism' in this country. I have watched the proceedings in the local Parliament now in session in Cape Town, but no attempts thus far have been made to secure legislation against our cause. Our enemies have threatened us several times with legislation and banishment, but I think they will scarcely be able to carry out their purposes.

"Last Saturday evening we held splendid street meetings unmolested. Hunt is still distributing his 'trash,' and Meakin, the religious agitator, is still lecturing against the 'Mormons'; but God is turning their evil designs to His honor and glory. We have let Hunt and his mob severely alone and the people, for the greater part, are tired of his 'tommy-rot.' At our Cape Town meeting Saturday evening, he asked me what I intended to do about opposing his tracts. I told him that we intended to con-

tinue to preach the pure, simple, restored gospel of Christ. His activities are bringing us investigators, and causing people to converse with us during our tracting.

"The Under Colonial Secretary, Mr. Joel Jansch, gave Sister Steed, Elder Phillips and me, a free pass to Robbin Island to visit the leper compounds. The trip of eight miles and return, and our visit through the various departments, or wards, cost us nothing. Officers in charge treated us with the utmost courtesy, explaining the disease and the various workings of the departments. Our curiosity regarding leprosy was entirely satisfied. There are about eight hundred patients, one-fourth of whom are Europeans.

"Elders John S. Sagers and William S. Mack at Port Elizabeth branch, have met with some opposition at the hands of a mob led by a Reverend Clapp. It is understood that this man lost his billet in England because of his vile conduct against the Salvation Army. He succeeds in getting people out to our meeting. He is regarded by other ministers here as simply an agitator. Elders James G. McKay and Owen L. Brough, are now at Johannesburg in the Transvaal, opening up the work there. These two elders have done splendid work in Woodstock, East London and Kimberley. Elders Rufus Beach and A. Fred Murdock are placed in control of the Kimberley branch, where we have a thriving community of saints. Regular meetings are held in our hall and are well attended. Elders Oscar W. Steele and Austin Houtz are at the Bloemfontein branch, where we have a nice congregation. The elders are enthusiastic. Elders C. Perry Rockwood and Elmer P. Chipman are located at Queenstown. A very prosperous branch is organized there; they have a hall, and besides the regular meetings, a Bible class and Sunday School. Queenstown has contributed a generous share of the harvest of souls since the establishment of the branch there. Elders William H. Reese, Lide Chapman and L. A. Nelson are at East London, working hard to spread the truth. A number of baptisms are reported and some saints have emigrated this year. Elder D. D. Phillips, Sister Steed and I have been trying to do missionary work in the Woodstock branch, but our time has been taken up so much with office work that tracting has been sadly neglected. However, Elder Alma T. Jones is here now and he will aid us materially. The saints have helped a great deal. We hold regular hall meetings Wednesday and Sunday evenings, cottage meetings Monday and Tuesday evenings, Mutual Improvement Thursday. The weather permitting, we hold two street meetings each week. The Sunday School is especially prosperous and up-to-date, with an attendance of from forty to sixty each week. Many of the members are non-'Mormons.'"

It is not long days, but good days, that make life glorious and happy.—Rutherford.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 18, 1909.

LIFE, MATTER, THE CREATURE AND THE CREATOR.

MANY scientists and philosophers are engaged in strenuous efforts to solve the problem of the origin of life. They agree in some respects in their reasonings from what they know. The facts of existence form a basis for speculations into the realms of the unknown, but when that region is explored, they begin to differ widely as to their deductions, and so they remain in a condition of uncertainty and often engage in wordy disputes. A great deal of that which is called science is only philosophy, and that frequently is vain because it is uncertain. There appears to be a disposition in scientific minds to repudiate belief in Deity, hence the endeavors to account for the visible universe and the things that are invisible to mortal sight, by some self-existing, impersonal influence, undefined and undefinable.

Persons of that class think they can discern in matter, reduced to its primal elements so far as they can be discovered, all the power and potency of mind and force developed through stages of evolution into the highest forms of being known to mankind, but such reasoners are few and do not rank among the foremost thinkers of the age. Their premises are shown to be but theories, and therefore their conclusions are unreliable, and the truly candid, even among them, sometimes admit that they are possibly in error, and this of itself shows that their enunciations are not truly scientific. The persistence of matter and of force or "energy," is viewed by some eminent reasoners as a basic fact upon which to build a hypothesis accounting for all the manifestations of life and being. But the *source* of energy, for it seems clear that force must proceed from some person or substance, remains a mystery both to those who regard matter and energy as two persistencies and those who view them as one.

The perfect order of the universe and the wisdom displayed in all its regularity and harmony bespeak a Supreme Mind not to be found in mere matter or blind force. The greatest secular minds of the age have reached the conclusion that an intelligent, directing Power is manifest in the entire universe, but who or what that is they do not pretend to say, and they do not wish to acknowledge the truth of Divine revelation. Once admit the existence of

a personal God, who organizes, controls and regulates things spiritual and things temporal, and the great question of the origin of things is simplified and brought within human understanding; and this is made plain by both ancient and modern revelation.

A summary of that which has been made known by Divine communication on this important matter is given in an article by the First Presidency in this issue of the *Millennial Star*, which we have taken from the editorial pages of the *Improvement Era* for the present month, the beginning of a new volume of that excellent magazine, published in Salt Lake City by the general board of the Mutual Improvement associations of the Church. That official announcement of the doctrine of the Church of Jesus Christ of Latter-day Saints is of great value at the present time, and should set at rest many queries that have been put forth concerning the origin of man's existence upon this planet. It goes no further back than that, except to point out the pre-existence of the individual spirit which has become incorporate in the mortal body, and to show that each has been formed out of eternally existent substance, whether of spirit or of element. We are pleased to call attention to this concise, yet comprehensive statement bearing the official stamp and establishing the doctrines it sets forth, because we have maintained, in our comparatively humble way, the truth of these principles in public and in private.

That the spirit of man is different and superior to his body, appears to us almost self-evident. If that spirit now clothed upon with flesh can exist as an intelligent entity when the body has returned to the elements out of which it was formed, it is clear that it may have existed before the birth of the mortal tabernacle in which it became enshrined. Also, if the physical body was formed out of eternally existing element, then the spirit may also have been formed out of eternally existing essence, each substance being tangible, but the superior being far more refined, and possessing higher powers than the inferior. One having its spiritual affinities, the other its grosser affinities, the union of the twain into one being renders the individual capable of progress on both lines towards perfection. All this has passed beyond the domain of theory with the Latter-day Saints, because it has been made certain by Divine revelation. That which was revealed in former ages and has been but partly preserved to the present period, has been more fully disclosed in modern revelation; the old and the new are one and from the same source, and being of the truth they harmonize completely.

The great fact that the spirit of man is the offspring of God, of His own species and therefore in His own image and likeness, is conclusively presented by the First Presidency. It is a glorious doctrine and fills the soul with exultation, but yet with reverence. To know that the almighty Creator is actually the Father, and

therefore the Author, of our spiritual personality, raises man in his higher nature to a sublime eminence, and yet brings him to the position of humble submission to the will of his Divine Parent. For, as Paul reasons: "Furthermore, we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?"

There is nothing clearer in ancient or modern revelation than that God created all things, firstly spiritual and secondly temporal. The term "created" does not, of course, signify the bringing of something out of nothing. As the Prophet Joseph Smith has explained, creating means organizing. The spiritual and physical *creations* spoken of should be thus understood. God has declared that He created all things by the power of His spirit, that spirit which is in and through and round about all things, and is the power by which they are governed. (Doc. and Cov. 88: 7-13.)

In that universally diffused essence is intelligence, which was "not created or made, neither indeed can be." By that spirit the Creator organizes, controls and directs all things, spiritual and physical. It is "the light of truth" which operates upon personal "intelligencies." These are created, or organized, or begotten beings, the sons and daughters of the Most High, eternal as to the substance composing their organized, conscious forms, now endowed with agency and individual responsibility and containing within themselves, though undeveloped, the qualities and attributes and powers of the Deity from whom they have sprung. It is an eternal principle that every seed begets of its kind. There may be great varieties of species in organized life, but each reproduces its own kind. This holds in spiritual as well as natural life. Therefore, the Eternal Father is in the shape of man, being the progenitor of the spirit of man and that being in the same figure as the body of man, which is a covering or tabernacle clothing his spirit-form.

The history of the inhabitants of this earth is, no doubt, a repetition of that which has been in process through the eternal ages. The generations of organized beings had no beginning; they will never have an end. Speaking in the light of eternal truth, there never was a first and never will be a last manifestation of beginningless and endless *life*, using the term as it is commonly understood, signifying active existence. Both life and light may be latent, or dormant, or quiescent until brought into activity by a competent force; then intelligence acts upon intelligence, light cleaveth unto light, organization ensues and the phenomena of the spiritual and material worlds are manifested.

But it is not our purpose now to enter far into this field of thought, nor to carry the reader away from the simple, yet potent instructions contained in the article by the First Presidency. We desire the elders throughout the European mission to weigh well the utterances of our leaders on the important points they have

presented, and to receive them as authoritative and conclusive. They are not given for the purpose of proclaiming them to the uninstructed who need simply the first principles of the everlasting gospel, but to settle such questions as may have arisen in many minds, to form a substantial basis on which to place the doctrine of man's divine origin, and to give the glory of his creation to Him who brought us into personal, sentient, responsible existence, and started us on the way to everlasting progress and development into the perfections of Deity. To Him belong the honor and the power and the dominion over us all, and we will find that obedience to His mandates opens the path to endless advancement and a fullness of joy. For His decrees are founded upon eternal principles by which He lives Himself, and of which He is the personification and complete expression.

C. W. P.

MINUTES OF LEEDS CONFERENCE.

The Leeds semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held in the Temperance Hall, Bradford, November 14th, 1909. The attendance at the three sessions was approximately 350, 500, 750 respectively. There were in attendance President Charles W. Penrose of the European Mission, Sister Romania B. Penrose of the general board of Relief Societies, President E. S. Horsley, Sister Horsley and twenty-nine traveling elders of the Leeds conference. Elders C. W. Card and J. L. Francom from the Sheffield conference and Elder Carter from the Liverpool conference were also present.

First session commenced at 10:10 a.m. by singing, "Now let us Rejoice." Prayer by Elder Edward C. Rich. Continued by singing, "We thank Thee, O God, for a Prophet."

Sacrament was administered by local Elders H. A. Alexander and Frederick Clarkson, during the passing of which "How great the Wisdom and the Love" was sung by the congregation.

President Ernest S. Horsley extended a hearty welcome to all present, felt pleased to see so many come out to hear reports of the work done in the conference and listen to the plan of life and salvation as revealed from heaven in these last days. The statistical and labor reports were then read and accepted, and the general and local authorities were presented and unanimously sustained.

"Beautiful Zion" was sung in a beautiful manner by the choir and congregation, after which Elder William G. Clark of the Batley branch stated he had not seen many results from his labors, but felt he had done much good in making friends, and thanked all for their kindness to him. Batley branch was in a good condition, prejudice being removed. The saints are united and trying to live their religion.

Elder W. L. Croff said the saints of Clayton were trying to attend to their duties. Relief Society and Sunday School are doing a remarkable work. Had been kindly received there, as elsewhere, made many friends and felt to thank all for their hospitality, which he never would forget.

The Bradford Choir rendered in a very able manner the anthem, "All Thy Works Praise Thee."

President Penrose felt pleased to see so many present at the opening session and to hear such good singing. Explained the meaning of the term "Zion." Dwelt upon the holy order as established anciently, and told how the people had tried to establish it in these last days upon the American continent. People were not faithful in carrying out the instructions of the Lord in Zion. Stakes of Zion were organized. Later the saints were driven from place to place, crossed the plains and settled in the mountains as prophesied by Isaiah 2: 1-4, Micah 4: 1-3. Showed how the city of Zion is to be built upon the American continent, but the people of Zion are those who obey God's laws and keep His commandments wherever they may be. The purpose of meeting on the Sabbath day was explained. Religion does not consist alone in singing and praying, but in doing. Urged the saints to unite with the elders in bringing souls unto Christ, and live so that when they meet together on the Lord's day to partake of the sacrament each may do it with a pure heart and clear conscience. Encouraged saints to overlook each other's faults and serve God faithfully. The work of God and the sons and daughters of God, is to build up, organize, extend peace, brotherhood, sisterhood, harmony and good will. Angels above are silent notes taking, and the effects of our deeds will show in our natures. Many people do not want the gospel of Christ because they do want to gratify their evil appetites. The Lord has a place for every one of His sons and daughters according to their fitness. If we cannot live together in peace, union and love here, we cannot in the hereafter. Invoked the blessings of God upon the people that they might live in word and deed as the sons and daughters of Zion.

Meeting was brought to a close by singing, "Do What is Right." Benediction by Elder Frederick C. Sanford.

The second meeting commenced at 2 p.m. by the choir and congregation singing, "How firm a foundation." Opening prayer by Elder Marion Lee. Continued by singing "Love at Home."

President E. S. Horsley welcomed all to our afternoon session. Hoped the spirit of God would continue with the people throughout the remainder of the conference.

Elder Miles M. Batty reported the Halifax branch where he has labored for twenty-three months, in a splendid condition. Seventy-five per cent of the saints attend Sunday meetings. Eighty per cent at mutuals. Priesthood all organized and doing a grand work looking after the hall, visiting and exhorting the saints to do their

duties. Local priesthood meets monthly. Had enjoyed the spirit of God that comes through prayer and obedience to Gods's commands. Bore a strong testimony and felt to thank all for their kindness to him.

Prosperous condition prevailing in the Leed's branch. Saints united and trying to live their religion was the report of Elder Joseph Condie, who felt that the saints have the same spirit of God as did the saints of old. Six elders in the branch and all are laboring hard to put the gospel before the honest in heart.

Elder A. F. Davis said the Ripon saints were few but thoroughly converted. Persecution was severe. Had learned to love the saints and felt they would go on in the work after he left. He loved to preach the gospel of Christ because he felt clothed with authority from those who held it on high. Bore his testimony to the truth.

Elder Joseph A. Kerr reported the Pudsey and Wakefield branches. Felt it a pleasure to labor among such a God-fearing people. Relief Society and Sunday School of Pudsey grand factors for good in elevating the minds of the saints and bringing people to a knowledge of the faith. Felt to rejoice in having an opportunity to preach the gospel of Christ, and bore an impressive testimony.

The Keighley branch was said to be in a good condition by Elder Moses D. Watterson, who felt well and rejoiced in the gospel of Christ. Saints united and showing their faith by their works. Sunday School, Relief Society and other auxiliary organizations doing a splendid work. Persecution by anti-"Mormons" was a factor for good in spreading the gospel of Christ.

The Halifax and Bradford choirs sang in a very creditable manner an anthem entitled, "The Seer."

President Penrose took for his theme the thought suggested in the anthem, and in a most powerful, as well as beautiful manner held his audience in rapt attention for almost an hour. Felt pleased to bear his testimony that Joseph Smith was a prophet, a seer, and a revelator. Showed from the authority Joseph held, the means he used in translating and revealing history, as well as gospel truths, the purpose and result of his mission. Enumerated some of the grand principles taught by the prophet as recorded in the Doctrine and Covenants. The Latter-day Saints worship no man but place Joseph Smith on a par with the greatest of ancient prophets. In the judgment he will be found in the front rank, "kings shall extol him and nations revere." Christ has been preached to the world for the last eighteen or nineteen centuries and we don't want to take away from what He has said; He is our King and will rule as King of Kings and Lord of Lords over all nations. Spoke on the atonement of Christ, dealing with the belief-alone doctrine. The different Reformers taught many truths and were useful in the hands of the Lord in banishing much

error, but in these last days God has raised up a prophet, Joseph Smith, to usher in the greatest of all dispensations. Thousands have received a testimony that he is indeed a prophet. We rejoice in the blessings of the gospel and give glory to God.

Choir sang "Let the Hills Resound with Song." The meeting was dismissed by President E. S. Horsley.

The evening service commenced at 6 p.m. by the choir and congregation singing, "O My Father." Invocation was offered by Elder George B. Mowry. Continued by singing, "The Spirit of God Like a Fire is Burning."

Elder Marion Lee stated the Huddersfield branch was in a better condition than six months ago. Tithing good and meetings well attended. Bore his testimony.

The Bradford branch was reported by Elder B. Spence Young. Has an enrollment of two hundred and forty members. Branch fully organized with elders and lesser priesthood, who are energetic in the performance of their duties. The work and courses of study in the Sunday School, Mutual Improvement and Relief Society were explained. Members of the branch united and working for the advancement of the kingdom of God.

Miss Florence Higgins sang in a very inspiring manner the solo, "God Shall Wipe Away all Tears."

Elder Nephi Hodgson deemed it a pleasure to meet with the people in conference, and desired to bear his testimony. Compared the persecutions of the early Christians with that of the Latter-day Saints. His desire was to prove faithful to the end.

The Bradford and Halifax choirs rendered in a very able manner the anthem, "Daughter of Zion."

President Penrose commented upon the improvement made in the singing during the last six months and congratulated Elder Sanford upon his success as conference chorister. Spoke of the beautiful music produced by the Salt Lake Tabernacle organ and choir, also of the persecution heaped upon the Latter-day Saints. Quoted Isaiah 11: 9, to show that a time is to come when Zion will be exempt from all persecution. The opening song was commented upon and the subjects of pre-existence and man's relationship to Deity were very ably dealt with. Scientists tell us about centrifugal and centripetal forces, the indestructibility of matter, force, etc., but they don't tell us concerning the intelligence which controls them. He then explained the spiritual and natural births of the Savior, and showed that all things were created or organized firstly spiritual, afterwards temporal, and quoted from the Bible and the Doctrine and Covenants in support of the doctrine of the Fatherhood of God and the brotherhood of man, Christ being "the first born among many brethren." He bore a powerful testimony that God has spoken from the heavens, revealed to man the gospel with all its gifts, powers and blessings, and earnestly exhorted the saints to be faithful in the performance of their

duties, that they may be brought back to dwell in the presence of God the Father.

President Horsley thanked all for coming out to attend our conference, hoped they would attend our usual places of worship, that they might know more concerning "Mormonism," and adjourned the conference for six months.

Closing song, "Doxology." Benediction by Elder F. C. Sanford.

Saturday, November 13th, President Penrose met with the elders in priesthood meeting where he listened to their reports, gave many valuable instructions and answered a great number of questions.

GEORGE B. MOWRY, Clerk of Conference.

FROM THE MISSION FIELD.

Concert at Huddersfield.—A concert was held October 30th, in the Huddersfield branch (Leeds conference). The hall was filled to overflowing and a very nice program was well rendered, parts of which were given by friends. Some very tasty refreshments were served and those present expressed a feeling of joy and satisfaction. The sum of £2 was realized, which will be used to buy carpet and other necessities to make the meeting-room more comfortable and pleasant.

Releases and Departures.—Elder Edward A. Olsen, of the Scandinavian mission, has been honorably released and sailed for home per s.s. *Cedric*, November 13th, 1909. The following named missionaries have been honorably released and sailed for home to-day per s.s. *Canada*: From Great Britain—J. G. Johnston, A. William Hall, Frank T. Bennett, R. D. Lowe, L. Vern Toolson, Thomas J. Bennett, C. E. Summerhays, Joseph Y. Card, Joseph Spackman, Albert Black. From Scandinavia—P. R. Peterson, Joseph S. Baird, George S. Schow, O C. Larsen, Soren Christiansen. From the Netherlands—E. L. Clawson. With the company were forty-three emigrants, in charge of Elders Thomas J. Bennett, J. G. Johnston and Soren Christiansen.

Lecture at Huddersfield.—On November 11th, 1909, a very interesting as well as successful lecture on "Agriculture on the Western Prairie," was delivered at the Mechanics' Institute, by Elder John C. Hall, before about fifty of the most influential religious and political leaders of Pudsey (Leeds conference). The climatical and physical conditions of the United States are so vastly different from those of England, thus necessitating so many new methods of farming, that all expressed great satisfaction at such an instructive address. Elders E. S. Horsley, George B. Mowry, Charles J. Parry were also in attendance, and after the meeting answered many questions on the doctrines of the Church of Jesus Christ of Latter-

day Saints. The elders were tendered a hearty welcome, and a cordial invitation is extended them to attend future sessions.

Baptisms.—A baptismal service was held in Sheffield, November the 11th, at the Glossop Road Baths, at which eleven persons were admitted to membership in the Church. The ordinance was performed by Elders Horace Bond, Archie Baxter, President J. H. Eardley, and Elder Hall of the Grimsby conference.

Three souls were baptized into the Church at Burnley Central Baths (Liverpool conference), Saturday, November 13th, 1909. The ordinance was performed by Elder James F. Turner.

Two members were added to the Church by baptism, November 14th, 1909, at Newry (Irish conference), the ordinance being performed by Elder J. T. Wise.

Five new members were added to the Church at a baptismal service held on November 13th, at the Victoria Baths, Nottingham (Nottingham conference). President John B. Merrill officiated.

Four members were added to the Liverpool branch of the Church by baptism, on the evening of November 16th, at the Livingstone Street Baths, Birkenhead. Elder John Cameron, Jr., officiated.

Successful Socials.—Tuesday, November 9th, 1909, a successful social was held in the Burnley branch (Liverpool conference), in honor of Elder Caleb E. Summerhays, who will leave soon for his home in the mountains.

On Monday night, November 8th, a social was given in honor of Elder L. Vern Toolson, in the lodge at Ipswich (Norwich conference). About twenty of the saints and friends, and elders from Colchester, assembled to pay their respects to him. A good program was rendered and enjoyed by all, and light refreshments were served. Elder Toolson was presented a beautiful scarf pin as a token of esteem. He presided over the Ipswich branch eighteen months, and has made many friends.

DIED.

WISEMAN.—November 8th, 1909, at Grange Villa (Newcastle conference), Frederick Goundry, the beloved son of Henry and Eliza Jane Wiseman. Born January 7th, 1899.

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